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But with regard to meadows, whose significance for the Yakut community, thanks to the cattle raising economy, is extremely great, the Yakuts, under the influence of the system for levying taxes, have elaborated other, more accurate modes of utilization than those based on occupation. With regard to the sharing of meadow sites among the Yakuts of the district studied by Mr. Pripuzov, a system of divisions has been established which are made on the basis of social contracts for 10 years and more. Fixed terms for the divisions apparently do not exist. The meadows are customarily divided into three categories, with corresponding taxes [RCH: presumably taxes paid to the Russian government] and obligations imposed on the separate families. The most powerful households have meadow lands of the first category--40 cart loads; the second category, assigned to the well-to-do, gives 20 cart loads; and finally the third category, for the poor, gives 10 cart loads. Only those who have meadow lands of the 1st category can be elected elders. The community vigilantly guards after the punctual payment and fulfillment of his obligations by each Yakut; for the performance of the latter, it is permitted to hire another person. In the case of defaulting payers of taxes the community takes away their section of meadow land or part of it and rents it out to cover the arrears. (1)

1. Mr. Pripuzov makes mention of rather interesting information concerning local measurements among the Yakuts. Although the Yakuts are generally acquainted with Russian measurements, they make simultaneously use of

their own. Thus, the circumference of a haystack is given in terms of sagenes-bylas; the hides of larger animals are measured in soles-ullugakh; small objects (bridles, axes, etc.) are measured by the spread of the hand-tu-tum; or by the distance between the thumb and middle finger-kharys. The thickness of fat on meat is measured in fingers-ili. The length of a road is defined by a unit which is equal to about 10 versts- kyos (a word which, according to Mr. Pripuzov, is equivalent to: "to travel or to move from one place to another with cattle and household utensils"), or by a day's march- kundyuk. Finally, the time of the day is designated in accordance with the nomad cattle-breeder's way of life, as the time of milking the cows and mares; a smaller unit of time is that required to cook a meal- uyos-bystyna.

[RCH: This footnote has been reproduced in the files under separate categories; see category 804, p. 61 this source]

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Debt obligations are protected by the security or deposit of cattle. The lender obtains in the manner of a reward either a present of two percent of the sum of the debt. A debt incurred under the influence of deceit or in an intoxicated condition is not considered valid. Even if the eldest in the family incurred it, the family can demand the nullification of the obligation. Card debts are also considered invalid, no matter whether the loser was drunk or sober at the time of playing. A defaulting debtor is condemned by the elders not only to pay the debt, but also to pay the interest on the debt which has accumulated between the term of payment and the time of judicial proceedings, as well as the expenses borne by the creditor in entering the action. In trifling cases the elders are content [64] to satisfy the debt by taking from the defaulting debtor his excess clothing.